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and almost of equal length. Part III is grouped under two divisions: one relating to the international public law between autonomous states, and the other to that between dependent or interdependent states. Part IV discusses the sociology of the limits and the relations between individual rights and public law.

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La théorie de l'homme et de la civilisation. Par ERASME DE MAJEWSKI. Paris: Librairie H. Le Soudier, 1911. Prix, 8 francs. Pp. vii-xvi+351.

This book is similar in spirit and method to the same author's *La science de civilisation*, published three years earlier. The book is at once biological and sociological, or perhaps we should say blends the biological and sociological analysis of life by means of the psychological analysis. The author lays great stress on the phenomena of language in an account of the development of *l'homo sapiens*.

The *psychisme* of man is not the result of the *psychisme* of animal; the former is interphysiological (whatever this may mean), instead of physiological. Language and ideas constitute the form and substance of society. The social form is as real as the cell or the plant, but it is not so obvious! The interphysical content in a material substratum is the form of the social reality.

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